/50 cont./
it fits very tightly, facilitates the normal development of her breasts. Like the boys, the girls wear some wrist ornaments, magic preventatives, and it is not rare for them to wear some necklace with magic objects which have been "made sacred," to avoid bad influences; nor /is it rare/ that they already have their ears pierced and occasionally wear earrings, although this ornament is for grown women. They do not cover the head and usually wear the hair short, as if it had been shaved and the hair was in an advanced state of growing in again. Nevertheless, though the garb described is the usual thing, the present-day girl frequently uses the adult robe /manta/ from the time she is very small, especially among upper-class mestizos. /51/

III

INITIATION OF YOUNG WOMEN

The life of a girl approaching puberty becomes less free in the upper classes, because her maternal relatives apparently then take her into account and endeavor to train her in feminine activities. In the lower classes the same preoccupation is shown, but oriented in another direction, as her labor has already been made use of very early in the family life, since, as we have already stated, they see in her the future adult woman for which reason they discourage her somewhat in her comings and goings into the woods, although it is also true that they show more concern than if they treated her as a child. Furthermore, they start to use blouses, as we described in the previous chapter, and she is told at a convenient time of the biological phenomenon which is to take place in her: menstruation. When the time comes and this shows itself, her first reaction is to inform her mother, or in her absence, the kinswoman with the most authority.

/13/

While the girl is in the hammock, friends and relatives keep arriving in large numbers, announced by the family, especially when welcoming well-to-do people, and then they start preparations for the feast: preparation of beverages and slaughtering of animals. All the consanguineous relatives contribute their share and foregather to join in what is called the chichamaya dance, during which are passed around large quantities of rum for the men, chicha for the women, and meat for all the participants. The guests turn up dressed in their best dress-up clothes: the men with their wide festival belts, their finest robes, their headbands (bilra) with the crest of feathers, or lacking such, hats adorned with feathers. The women /wear/ robes of brilliant colors, plenty of jewelry, very long shawls which hang down their backs nearly to the ground, sandals with large, brightly colored tassels, and, above all, facial painting, preferably red, very carefully applied. On these occasions they dance through the night, the following morning, and the afternoon, and in this latter part of the day they may hold horse races on which large bets are wagered.

When the prescribed number of days are over, during which the girl has not satisfied any of her body needs, not having taken any food during that time, according to what they say, her relatives unsling the hammock in the early hours of dawn and the girl descends, faint with hunger. The first food she receives is a drink of bija /achiote/ dissolved in water. Presently, little by little, they add to her diet thin corn mazamorra without milk or salt, and later a little milk and meat. She must not, for example, eat any animal udder, because by doing so she would age prematurely and her face would be lined with wrinkles, deep and numerous, like that food.

The girl is bathed with four earthen jugs of water which have been previously left exposed to the evening dew, as this gives it a special quality for whitening, which is important for the high appreciation both men and women have for a

/56 cont./

The duration of the seclusion was longer in past years, longer than at the present time, and there still may be final cases among rich families where this period is extended to five years, but normally among poor families it may last only one month or even less, and in the middle-income group it averages six months to one year.

Once the family in conclave or the mother and the girl decide to terminate the seclusion, the final feast is given, in which the girl appears and behaves as an adult. She is presented as such, and she is given the opportunity to occupy the place of, and to take part in the activities corresponding to a marriageable young girl. Frequently at this feast some invited guest may offer to buy her for his wife.

The news of the "coming out" of the young girl is rapidly spread throughout the peninsula. All the friends of the family arrive at the feast, as also the important people of the region, who have been invited beforehand, and, very specially, all the well-to-do marriageable men. If the woman is of amiable qualities and talents, /57/ those who are looking for a wife for the first time attend. The family preparations for such a fast are very complete, according to their status. There is an abundance of drinks for all, men and women, music for dancing, bands saying when they want to give more splendor to the gathering, and slaughtering of animals. The nearest relatives make their donations and meet to help their relatives in the fulfillment of the customary norms of hospitality. The more important visitors are received in the house itself and given preferential attention, according to their standing. The girl is bathed for the last time at dawn with the traditional earthen jugs of water, and her hair is cut to the fashion, that is to say, leaving it a short, disheveled crop. This is done by an experienced woman of eminence who can transmit her excellent personal qualities to the girl. The latter carefully keeps her hair in her bag with her intimate personal possessions and later places it under fresh cow dung with the hope that she

[96 cont.]
832 witchcraft have "whispered" over them, that is, when they repeat over them a series of magic incantations which have the object of giving them the power to make a man, or men, love the owner [97] as she may desire, and especially her husband when it is the case of a married woman.

We have seen in previous paragraphs how the hair of a pubescent girl serves as a base for men to make magic charms which can be used against the girl. But the hair of such girls in different circumstances serves to attract men in general and causes a woman to be looked on with such deference by a man that he buys her to take as a wife at a good price. For this [326] reason the young Guajiro woman, especially those of the Sierra [302] de Jarara, keep their hair when it is cut. At times to make the action more effective and to obtain better and quicker results, [237] they place it under a patch of cow dung. The association of their hair with cow dung is founded on a socio-economic phenomenon which we might briefly clarify.

556 We have seen repeatedly that wealth in La Guajira is
583 calculated by the number of heads of livestock that an individ-
832 ual owns; and it can be observed how a wife in their social organization is obtained by purchase. When the buyer is a rich man he pays in heads of cattle or horses; when poor, in goats and sheep. Hence it is clear every woman aspires to be paid for in cows and in a greater number than those paid for other women, as this establishes an advance in her social status. This is the reason why she buries her hair under cow dung and not that of any other animal. She has made a very primitive association but [237] one that speaks for itself. It would appear that the magic attraction is brought about by the dung, and the results desired are increased if this is from the cow, the animal of most value in La Guajira.

826 In any case, young women are most careful about leaving their cut hair about where it could be picked up by another person, and for this reason they guard it all their lives, giving it in this way a sacred quality. This characteristic which we have called sacred stems from the magic connection established by the primitive between a person and the different parts of his body, to

5: Simons K-5 (ca. 1882) 1885
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dromary, a she shows to some solitary wild spot, and surrounded by walls of earth. At the death of Sal-vador, a Peukaiwa from Arroyo Carden, 180 fat oxen were killed, and the bides did not pay for the liquor drunk. Two of the same family meeting for the first time after the death of a relation, went apart down on their hands in front of each other, and sob and weep, for at least a quarter of an hour, the louder the better.

The Indians are very punctilious in entering. Calling at a rancho, visitors must wait until spoken to, if this is not done soon, it is evident they are not welcome, so ride away. The words used never seem to be the same. The most frequent are "Intishi-pin" (you have come), or "Higuere pin" (so you have arrived). In eating and drinking the Indians are extremely cleanly. The principals all eat separately; receiving their allowance in an earthenware dish, pani, with a guard spoon, pushi. The remains, with an addition, serve for the lower members of the family. Water is invariably given after, to wash the mouth and fingers. Even if a drink of milk is taken, a little water is tendered after. As to their hospitality, it has, I believe, been rather exaggerated. There is no doubt that the Guajiro is more hospitable than the Arbouco of the Sierra Nevada, but then he is also far more cunning and diplomatic, and his hospitality is a mere question of self-interest. He will willingly give a sheep or a goat as a present, provided there is a chance of obtaining an ox in return. He is chivalrous in his donations. When he does give a sheep, it is a fat one, his best, still given whole, without reserve, skin and all. If eating, on the arrival of a stranger, he may offer food to him, but certainly will give if requested, as is the custom, always begging. One thing a guest may rely upon receiving is a mosquito bar to sleep under, even if the owner has to sleep on the ground. Lastly, among curious customs, is that of parents assuming the names of their children with the prefix maki or onki if the father, and ai or ei if the mother. Thus the father of Juan would call himself "Makijuan," or if a daughter, "Saki-juana." The mother of Juan would be called "Kijuan," and if a daughter, "Kijuana."

The dress of the Guajiro is extremely simple, and probably similar to his savage luxury of three centuries ago, when Alfinger discovered the land, except that his own quiet blacks and browns—for he is amazing in the art of dyeing—have given way to the gorgeous blues, reds, and yellows of European wool. His every day working costume is simply a strip of cloth from three inches wide upwards, called cusbas. When paying visits, receiving company, or travelling, he dons his best—a large blanket with many folds, and the home-woven mantle slit, with a magnificent mesh, slung. The mantle is arranged with wonderful elegance, now letting it fall about him in voluptuous folds, or dropping it from his shoulders, and tucking it into his immense mesh, where his arms are meshed. The hair, which is jet black, thick, and cut short, is kept back in a very esthetic style by a ring or crown

S: Simons K-5 (ca. 1882) 1885
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● [302] 291 called *gaw*. If made of *ghalool* stone, and *aqueous*. If made of wood, with large hand (were behind). The two are to combined and adorned with a couple of feathers in front. When made entirely of feathers, it becomes *tarbus*. An Indian's toilet would not be complete without [293] a *kapkeh*, a piece of leather fastened round the left wrist by a twist of wool to receive the recoil of the bow-string when shooting. Paint is common to both sexes, and is *ocre*. They assert that it save their complexions from the sun. The last thing an Indian does, on mounting [294] horse for the day's journey, is to oil for the *powder-horn*, and plentifully besprinkle his face. The powder *saguntipo* or *morut* are rotten wood; *gawaqui*, a black stain from a wild nut; and *garlan*, very popular among the fairer sex, is the silver extracted from a *leaf* and mixed with fat.

297 [277] The women's *hoon* is invariably, at present, made from foreign cotton, and is a plain sack with a hole for the head and two others for the arms. With the wind it blows out and makes her look like a balloon. The white cotton is dyed black with *dirk-dirk*, or yellowish-brown with *sora* [284] (yellow wood), or reddish-brown with the *sankom* of *sangawad*. The Indians are exceptionally clean and nice in their dress, and, however poor, keep a reserve suit for state occasions. Women alone wear the *pina* and the *singa*. The *pina* are like a pair of leaves; long strings [316] of beads passing over each shoulder to cross each other on the breast and back, hold in position at the waist by the *singa*, a sort of mesh or belt made of beads likewise. Small strings a few ounces in weight are 301 placed on the female child a few months after birth, and gradually increased, according to the strength of the child and the power of the parents. *Pinas* are made with any beads except black, a red variety with white eye (*bendela*) predomed, and weigh from 2 to 10 lbs. With *singas* any coloured bead will do, *galoo* or black once the rule, and they weigh from 1 to 10 lbs. A married woman may wear the *pina* until [344] her first confinement, when it is laid aside. Poor Indians who cannot afford beads for the *pina* make it of cotton dyed black and knitted. Among the many necklaces, bones are the most valuable. These ancient [271] perforated stones are only found in the graves of prehistoric races, both on the peninsula (*ur-il*) and the Ghora Bermuda. There are many varieties. The round ones varying in size from a large marble to a pea are those (a more generalised) by the Spaniards; those in shape of small cheese-bowls are *cassoni*; the pear-shaped, according as they are long or dumpy, *perlaga*, and *gambelaga*; the bugle is *garnesia*, &c. Most [429] originally they are bits of red jasper, cornelian, and reddish soapstone. Their value depends upon the intensity of red and size. A large one at present is worth a head of cattle; a necklace has from 12 to 30, varying in size. Bracelets are as varied, and in as much profusion as necklaces; they are called *bijoos*, from *bijoo*, the head. On the feet they also wear strings of cornelians and beads. They have two names, the *sirkin-sarin* ankletsand the common *gawerbun*.

?Bellinder 7-8 (1935, 1936) 1937
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[illegible]

[Facing p. 33]

in a wide woman's tunic, dyed black with dirt-dirt. Her face was painted black, too. At her age that could scarcely have been necessary to save her complexion, but such painting is also a protection against dangerous spirits. The Gudlur carried his ceremonial dress with him, naked every somewhere. This consisted of an oblong piece of cloth sewn up along one side and with a hole for the head at the top. It is worn draped in such a way that the sheer is hem.

Then our caravan made its way along. The animals' shadows stretched further and further. Soon the sun would be right overhead. The very air seemed to have melted in the heat, and the blue hills in the distance had begun to dissolve. Here and there grew a cactus, otherwise there was nothing but sand and salt to be seen. Slowly the caravan crept along. We spurred our mules and rode on ahead, but after a while we had to turn back in order not to go astray. We found the Gudlur riding and the Gammer walking. The Gudlur could hardly stick on. He swayed in the saddle, for he was as drunk as a lord, having smuggled with him a calabash containing spirits instead of water.

He was just about to take another pull as we came galloping up, and he was so frightened that he dropped the calabash, which smashed and the spirits ran out. As that we searched the old couple's baggage, despite their protests, and found another calabash of spirits. We gave the Gudlur a large mule for it. The two young men were delighted at his misfortune, for his baggage had given them a lot of trouble. It was obvious that the Gudlur had started drinking early, for the limbs on the donkeys in his charge were badly wounded and dented above, so that one after the other had to be healed on sheds.

We told the Gammer that she must provide her old man, an order which the interpreter painstakingly passed on, probably with some sentences of his own. The Gammer was not popular with the two young men, and Bolaine would not lack the courage to kill a woman a few hours ahead. Cautiously the Gudlur scrambled up, and a good thing he did, for we were approaching an Indian market, where he would have to act as spokesman for us.

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

neither was much help. Our route went in a zig-zag from water hole to water hole. I did not feel altogether sure that the Gaffer would find the mission station. From what I could understand of the interpreter's inadequate Spanish and floods of Guajiro, it seemed that when the old man made his trip to the Macuira Hills, there was not yet a mission station there. I knew that it was of relatively recent date. If we could only get to Macuira, we could ask our way to the monks, I felt sure of that. Otherwise we should have to try and find our way to the little harbour of Puerto Estrella on the east coast of the peninsula. To go there involved a detour, but there would certainly be a white person or at least a mestizo there, who would be able to show us the way to Amérura.

It seemed to us that our baquiano not only wandered round in search of water holes, but also avoided certain ranchos. What, we wondered, was the position with his clan? Was it engaged in a feud just then? I knew little of clan quarrels and blood-feuds, then.

The Gaffer now began asking everyone we met the way to Macuira. It was obvious that he did not know where he was and that we had a bad guide. The Guajiro have a wonderful sense of direction. They find their way unerringly about their trackless cactus steppes, where every place looks alike. They know every depression in the ground, every eminence, and they all have names. Like the Arabs in the desert, they never forget a way they have once travelled, so it was obvious that the Gaffer had never before been where we were then, that he had simply gone astray. The Indians' ability to follow tracks is also amazing. They can see by the hoof prints when a strange horse has been in among a herd, and they can track down a strayed bullock, even if it has joined company with others. An Indian can see whether others belong to his clan or not from a long distance off, even when he does not know them personally. They have a clan mark tattooed, or sometimes painted on their thighs, it is true, but an Indian seems to know to which clan they belong, even when you cannot distinguish those marks through field glasses.

?:Bollinder T-5 (1928, 1955) 1957
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Above left: Youth playing a flute

Above right: Little girl with bowl

Right: Rider

[facing p. 64]

?:Bolleder T-5 (1928, 1955) 1957
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Maruyura, the virgin confined in order to be prepared for marriage. Contrary to the rules, she was allowed out for a moment to be photographed

Old woman spinning

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Children are not circumcised in Maruma

[facing p. 65]

7:Bellinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

until they reached marriageable age. Even when they were little they wore belts of seed pearls which were added to with the years, and other strings of beads were put round their shoulders and across their chests. A girl of eight or ten might carry fifteen or twenty pounds weight of beads and pearls. The string round the waist was made of black beads, but those on the upper part of the body had to be of different colours.

The rich used gold and coral. Necklaces of gold beads were traditional, but every other bead had to be black and be either a seed-pearl or of glass. Poor girls used plaits of cotton threads on their necks instead of strings of beads. All who could, wore sandals with pompoms to protect their feet against the thorns on the ground.

Women slaves and slave-workers were often not given protective tunics by their masters and therefore went about perpetually half-naked. Being unable to protect themselves from the sun, they become darker skinned than the others.

The women's dress was thus colourless—unless they had bought some coloured cloth from a white trader. To make up for this, they painted their faces with patterns, mostly using the violet dye of a fruit called *genipa*. The men painted themselves too, but restricted this to a few lines. Only the women took real pains about painting themselves. It was mainly their faces they painted, but on occasion their arms and legs could also be covered with patterns. When on a journey, the women painted their noses and cheeks all over with black or red paint. This was not done for the sake of appearance, but to protect themselves against sunburn. We tried the method ourselves and found it excellent. If one did not follow the Indians' example there, one easily got badly burned. The Indians regard this protective effect as supernatural—all paint is magical and the pattern has secret significance. The women showed my wife red and brown powders that they had and advised her to try them.

All at once the women were in a hurry. They had remembered that the men were due and hastened to the fires and their pots. We roamed around and came across a small hut, entirely closed, standing just behind the big houses.

?:Bolinder 7-5 (1920, 1955) 1957
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[Facing p. 80]

7:Bolinder T-5 (1920, 1955) 1957
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How must a girl look to find favour with them? She must be tall, broad-hipped and have firm prominent breasts and well-rounded curves. Flabbiness the men do not like, but they do not seem to worry about the shape of their women's legs. These, of course, are hidden beneath the wide tunic, but the wind sweeps this against them, outlining them. It is fortunate for the Guajiro women that their men do not attach importance to the shape of their legs, for they are seldom lovely. To our eyes they seem too short and badly shaped. The men attach much importance to gentle, dignified behaviour. The Guajiro girl should have large eyes and good teeth, but the most important thing of all is that she should be light-skinned; that is the hall-mark of gentility. No girl ever neglects her beauty decoctions, not even when she is in the charge of the nuns at the mission station and thus not isolated as the rule is at home. The rules she has to observe and the medicines she must take are of importance not only for her appearance, but also for her physique. If she follows her instructions, she will give birth without difficulty and there will be no risk of the baby being stillborn. Her mother and her family are held to be partially responsible if the first-born dies in or after birth, for that means that on some point the complicated rules governing the girl's period of incarceration have been neglected.

A girl is by no means idle while she is shut up; quite the contrary. She spins and weaves industriously, under supervision of the old woman, and learns the details of housekeeping and how to prepare different foods. Actually she will know most of this already, having taken a more or less active part in the work of the household ever since she was able to walk. She also receives instruction in how to behave, is initiated into the duties incumbent upon a housewife, what she must do as spouse and mother, in the various aspects of married life and in the mysteries of sex.

No man is allowed to enter the girl's little hut, and she is not allowed to meet men, receive visitors or be with her family, if visitors come. When the guardian considers that the girl can be let out, usually after a year or two—the news spreads quickly and guests start to come with or without

7:Bolinder T-5 (1920, 1955) 1957
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They were of black earthenware ornamented with figures. The women were making maize gruel. There, close to the green valleys, they ought to have been able to get any vegetables or roots they liked, yet they clung to their diet of maize and goat's meat. They had obviously put the pots on because they expected the men, and sure enough a couple of naked horsemen came galloping up, so at one with their horses that they looked like centaurs. The Guajiro Indians can be born on a horse in the literal sense, if their mothers have to be on a journey at the time. They look well on horseback, and even the old men rode well. The younger men were muscular and well-made, and more pleasing to our eye than the women.

The men had been out enjoying themselves. They had been hunting and their clan mark was painted in blue on their thighs. They must have done that to amuse themselves before they left, for normally both men and women have their clan marks tattooed.

We asked the men what they had hunted with, for they carried neither bows nor firearms, and also what they had hunted, for they did not seem to have got anything. They laughed and explained that they had had no luck, and showed us slings of plaited bast. They had been out after doves or rabbits, but had seen nothing. (The Creoles call the animal in question a rabbit, but its Latin name is *Sylvilagus cunicius*.) They showed us the short throwing clubs with which they hunted this and made some practice throws. They were expert at hitting the target with both club and sling, but only at distances of twenty to thirty yards.

A youth showed us a whistle that he said would unfailingly entice a deer if you blew it—provided there was a deer nearby, as he hastened to add. Judging by the expression on the women's faces he was no famous hunter. A couple of men also arrived and we were able to think of doing business. We had no difficulty in buying what we wanted, provided we paid well. Prices were our great difficulty, yet these men were less spoiled than elsewhere in the peninsula. The Guajiro not only trafficked with the

7:Bollinder T-5 (1920, 1955) 1957
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A dance partner

Indian girls in their teens

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Women on a journey, well wrapped up against the sun

[Facing p. 97]

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

the first wife retains a privileged position. She will be of the best family and the highest in rank. She is the hostess.

One day, when I was standing talking with Mauana, he pointed to a couple walking past and said eagerly:

'You should picture those with your apparatus.'

I photographed the two, who to me appeared very ordinary. The woman had her cheeks and nose painted red. Mauana whispered to me that the woman was not a woman, but that they were two men living together. Later we came across several Indian men who did women's work and wore women's dress. This was not considered really right, but it was looked upon with indulgence. In the early days of discovery gold coins were found on the coast by Santa Marta which depicted 'shameful acts contrary to Nature'. Among the Guajiros' relatives in the West Indies there were chiefs who had whole harems of boys.

'We were talking of bride-price and buying women slaves,' said I, to revert to more normal things. 'What does a poor youth do, who possesses nothing?'

Everyone agreed that it was a pity about any such. The law had definite regulations for intercourse between man and woman, and any infringement involved a claim for damages. If anyone seduced a woman, he must pay considerable compensation to her relatives, however willing she may have been; but if he took her against her will, it costs him considerably more. A poor man cannot pay and therefore risks losing his life as a punishment. The Indians admitted that here and there on the border there was prostitution, but it was mostly mestiso women who lent themselves to that. In Guajira proper, there were no prostitutes. Both the chiefs and the monks told us that. Thus in the interior, a young man without means must live a life of abstinence. The time when the dances of the kid were performed would be his only opportunity of enjoying a woman's favours, provided he could find a willing partner. At this time the otherwise strict code is suspended and free love permitted.

Mauana had promised to arrange a dance, but of another kind. The dances of the kid are performed during the rainy

Tillenius T-S (1926, 1955) 1957
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A Congolese man, dressed and painted as a woman. He lived with another man and performed all the tasks of the housewife

Little girl with gold beads around her neck and ankles

After burial, women weeping by the urn containing the dead man's bones

[Facing p. 112]

?/Bellandese 7-6 (1988, 1990) 1957
BC13 Goajiro SC13

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The medicine men blend to have a good drink before a contest

A guajiro, or even woman, curing a boy by burning him with a red-hot arrow head

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[Facing p 113]

7:Bollinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

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A professional mourner

Below: The daily butchering

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[Facing p. 128]

Tribolinder 7-5 (1928, 1955) 1957
SC13 Conjure SC13

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Conjure women are rocky and precipitate hill

Below: Powder ground Pemphigus

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[facing p. 145]

Y:Bolander T-5 (1920, 1955) 1957
BC13 Goajiro BC13

Goajiro Indians in the lady wash. One is painted

Below: The Indians' House

[Facing p. 161]

?(Brotherton) T-S (1928, 1955) 1957
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Aimee Semple, who opposes the Indian at Congress in Canada

[Facing p. 184]

B:Armstrong & Miltown E-4 (no date) 1948
BC13 Goajiro (C13

[91] white ad-
[92] grading from one locality to another the Goajiro generally dismantle their houses and take them along, piling the poles and thatch on the backs of horses. Sometimes, however, they leave them for their own or someone else's use in the future.

[illegible]

[93] Goajiro dress has changed little since the time of Ursúa de la Rosa (18th century). Men normally wear only a breechcloth, a necklace, and a head band with feather attached (pl. 72, top); but when traveling, paying visits, or receiving company they wear a large oilcloth with many folds, a mantle (serenelaya of bright colors), and an immense sash, in which they carry their arrows. A knitted string bag is slung from the waistband. In towns trousers and shirts are worn. The women wear a cotton dress, sometimes made like a simple sack with holes cut for the head and arms. The guara—long strings of beads passing over both
[94] shoulders, crossing each other on the breast and back and held in place by a sash or belt of beads (the simapa)—is placed on a female child a few months after birth and gradually augmented according to the parents' wealth and the child's age. Black beads are generally used
[95] for the simapa, colored ones for the guara. A married woman wears the
[96] guara until her first confinement. After her initiation at puberty, a robe, sometimes consisting of 8 or 10 yards of embroidered material, is also worn by a Goajiro woman, but the beauty hidden cloth which was her sole covering before puberty is still worn beneath it. Women, unlike men, are modest and could hardly seem naked.

[97] Some young girls have as many as 100 rows of beads around their waists, as well as many around their wrists and ankles. Red coral is preferred, but most beads are made from seeds or coconut shell and
[98] are cut out by means of a hollow metal reamer twirled rapidly between
[99] the palms. The perforated shell may then be used as a colander. Glass and porcelain beads and earrings are also worn. The most prized orna-
[100] ments are the tumas—polished and perforated stone ornaments found in caves of the old graves. On dress occasions necklaces of beads and gold ornaments are worn. These, found in *Tairona* graves, are fashioned in the form of tiny animals, frogs, turtles, etc.

[101] The men, except the medicine men, wear their hair short, kept back by a ring or crown made of plaited straw, or of wood with a tassel behind. Often the two are combined and adorned with a couple of feathers in front; or the whole may be made of feathers. For protection against
[102] mosquitoes and sun both sexes paint their skin with powders made from
[103] cotton wood, a black stain made from a wild nut, and another color extracted from leaves and mixed with fat. After puberty women cut their
[104] hair short, keeping the shorn tresses in a bag hung from the roof; henceforth they never let it grow beyond the neck. They make designs on

8:Armstrong & Métraux E-4 (no date) 1948
SC13 Goajiro SC13

They make designs on their skin with black stain and tattoo themselves, especially on the arms and legs, with charcoal dust pigment. At least one of the marks is the same as the tribal brand.

MANUFACTURES

Women have a rather definite daily routine. They arise before daybreak, milk the cows, and prepare the morning meal for the men, who then go off to fish, hunt, fight, or merely loaf and drink chicha. They fill their jugs at the water hole and then spend the rest of the day collecting wild cotton, spinning, weaving, making ropes, grinding corn, making butter, cheese, and chicha, and performing other household duties. They milk again in the evening.

Textiles are probably the best *Goajiro* manufactures. Their other products are pottery (which is the virtual monopoly of a few sibs), bows and arrows, and saddles and harnesses.

Spinning and weaving.—Wild cotton is collected, the seeds removed by hand, and small wads are rolled around a thin stick to form small tubes about half an inch (12.5 mm.) in diameter and 6 inches (15 cm.) long. These tubes are then spun into thread with the use of a spindle, one end of which rests in a calabash bowl on the ground. Yarns are colored with vegetable dyes, especially divi-divi.

Almost every household owns a loom, before which the women sit for hours weaving hammocks and bright-colored belts for men and horses. The warp is made from one long continuous thread wound around two thick horizontal poles, the upper one firmly attached to two uprights, the lower one hanging loose and maintaining the tension. As the work progresses, the cloth is moved forward around the poles, so that an endless strip of cloth is produced, which is then cut. Shuttles are passed through by hand, the warp being shifted by means of a threading arrangement which takes hold of alternate strands. On a piece of cloth about 2 yards wide an inch of weave every three hours is considered very fast work.

Containers.—Most cooking utensils are made of crude earthenware by a few tribes in the vicinity of the Teta, a peak near the middle of the peninsula. Spoons and forks are cut out of calabashes. Some Indians possess enameled mugs and pots obtained from itinerant traders.

Weapons.—Almost every man possesses a good rifle. Cartridges are scarce and expensive and must be smuggled in. Firearms are consequently reserved mainly for warfare, and the bow and arrow is the everyday weapon.

The bow is made from the hard, springy wood of the black palm. It is almost round in cross section, 5 to 6 feet (1.7 to 2 m.) long, and strung with a special sisal cord. The end which rests on the ground is protected

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Ill. 1. My traveling companion, Teleoforo Gutierrez, with a headdress (Sinkale), which, for dancing, has feathers stuck in it and is wound with a colored belt, from the temple of Taicna.

Ill. 2. Goajiro man.

Ill. 3a, b. Goajiro woman, from the front and from the side.